INSTRVCTIONS

for the vſe of the beades, conteining many matters of meditacion or mentall prayer, vvith diuerſe good aduiſes of ghoſtly counſayle.

VVhere vnto is added a figure or forme of the beades portrued in a Table.

Compiled by Iohn Bucke for the beneſite of vnlearned. And Dedicated to the honorable good Lady, ANNE LADY Hungarforde, ſiſter to the Ducheſſe of Ferria.

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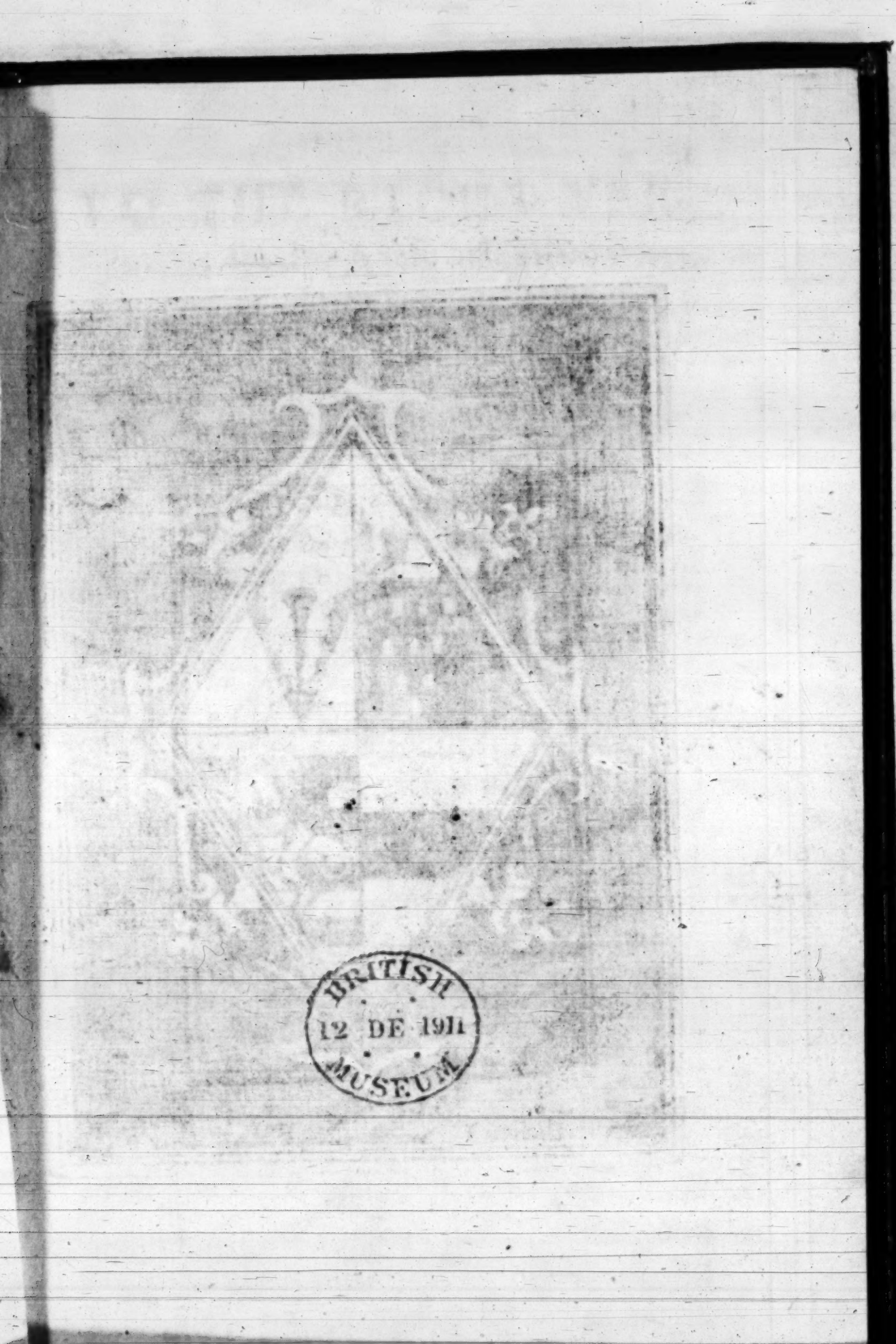
BRITISH MUSEUM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TO THE RICHT VERtuous Lady, ANNE Lady Hungarfoorde, his honorable good Maiſtres, Iohn Bucke VViſheth al healthe.

FOr ſo muche as man borne in to this vvorlde haithe no long time to liue Here, he being (as the Wyſeman ſaithe) lent, not geuen to life: And for that vve muſt render an accompt, at the daye of Iudgemẽt (before that dredefull Iudge, vvhiche is voyde of partialitie) not onlie of vvoordes and vvoorkes, but of eache moment of time ſpent here, yea euen vnto the thoughtes of our hartes, euerie one in his vocacion and degree: And for my part calling all this to the eyes of my minde: ſeing alſo all my actions hithertho to be verie baſe and barrain in his ſight, vvhiche is the true ſearcher of al thoughtes: I began to think hovv I might employe my ſelfe in ſome vvoorke acceptable to ſo bountifull and benigne a patrone, and lorde, as haith

beside my creacion and redempcion, not onlie sanctified me and preserued me from my infancie: but also brought me out af that darke Egiptiacal England, (the verie sea of heresie) and placed me vnder so good and graciouse a ladie, in vvhom I dailie beholde manie examples of true Religion, goldie fear, cõstant patience, and Christian pietie. Therfore finding nothing more agreable to hys diuine pleasure, than is the charitable trauail in mouing the deuocio of others to the effectuall seruice of his Diuine Maiestie by prayer and meditacion: and considering hovv great cõmoditie a litle direction in prayer may bring to the vnlearned and ignorãt, vvhose vveakenesse I vvolde be glad anie vvaye to releue: I haue thought good to put foorth suche spirituall exercises, as I my selfe haue priuatlie vsed, vvith great comfort, in sayieng the Rosaire, Croune, or Psalter of our blessed laidie the virgin Marie, vpon the beades. And I haue also set doun sundry meditacions and consideracions to be vsed othervvyse, touching asvvel the passion of our Sauiour and our redemption: as also the infinite benefites and

The first parte of this booke.

The secõd part.

and Graces moſt plentifullie beſtovved vpon euerie Chriſtiã: to the ende that in thinking therof a good religiouſe mynde may be more diligent and attentiue to note and marke vvhat is ſayd: more inflamed to deuocion: and more moued vvith compunction and ſorovve for ſynnes committed. And thies meditations a man muy diuide in to ſeuen partes, according to the dayes of the vveeke: to the ende that a thankfull hart Dailie beholding (as in a glaſſe) the bountifull guiftes of God maye take occaſion to hate ſynne, and to loue God ſo good a benefactor and patrone. And becauſe many vvel diſpoſed parſones vvolde fayne vvalke accordīg to the vvil of their lorde and Creator: yet doe they vvander aſtray by vvant of good inſtruction, rather than vpon malice: I haue collected out of deuout authors certein leſſons an directiõs ſhevveing, not oulie, good meanes to auoyde ſynne, and to frame the vvhole courſe of lyfe according to hys rule and commaundement, vvhiche ſayeth; *Hoc fac, & vives.* Doe this, and thou ſhault lyue: but alſo profitable ſignes and argumentes, vvhereby one muy perceiue, The thrid parte.

The fovverth parte.

vvhe ther he ſtandeth in the ſtate of God his grace and fauor, or no. Laſtlie I haue added ſome rules to knovv from vvhéce cuell thoughtes do proced eand meanes to auoyde them: vvith a figure or portrature of the beades, conteining your Ladyſhippes vſuall Meditacion vpon them.

Thies vvith ſuche lyke being the fcléder fruit of my barrain vvyt hauing no better crop to put in to the barne, I haue publiſhed for the benefit of the vnlearned, vviche can not ſkill of curiouſe diſcourſes penned by great clerkes. And I haue preſumed to dedicat this fruit of my poor talent vnto your Ladyſhip, my honorable, and moſt bountifull Maiſtreſſe: by vvhoſe example of Chriſtian lyfe and conuerſacion I haue bene muche edified, and animated, as to other Chriſtian exerciſes, ſo to this vvoork novv here ſet foorthe. VVhiche I hope ſhall fynde better entertéinment; for that it paſſeth vnder the fauour of your honorable countenance. And good reaſon I haue ſo to think, for (to omit other places, times, and prooſes teſtifyeing your vertues) ſynce your co-

comyng in to thies Countries, you haue geuen ſuche demonſtracions of true Religion, by the fruits of your good lyfe, as for your pittifoll hart, and charitable compaſſion, vvith the effect of almoiſe and vvoorkes of mercie, I may vvel compare you to Paula, vvhom Seint Ierom ſo highlie commendeth. The tovvne of Louain and other places in time of plague famin, vvarre, and hereſie can teſtifie your pietie. The naked then by you clothed, the hungrie then by you fedde, the ſick of daungerouſe diſeaſes than by you viſited, comforted, and releued; the dead then by you buried, the captiues then by you ranſomed, yea the ſimple ſeduced ſoules then by your meants reconciled to God and his Churche are ſufficient teſtimonies and prooſes of your zeale to vertue, and of your perfection in Catholique Religion: and vvill plead for you before God and man: that as the vvhole courſe of your lyfe hitherto haith bene accompted among the moſt honorable in vertue: ſo vvil your temporall ende be in dede aright famouſe in all good memorie and your

ſecond lyfe in heauen verie glorioufe among holie Confeſſors, for (as Seynt Ierom truelie ſayeth) ſeldome or neuer dieth that man an euell death, vvhich vvillinglie exerciſeth the vvoorkes of Charitie. And hys reaſon is, for that ſuche perſones haue many interceſſors among good and vertuouſe poor people: and verie vnlike it is and almoſt impoſſible that none of theyr prayers ſhoulde not be herd.

And thoughe (good Madame) you haue endured many afflictions and greuous aduerſities: yet haue you no cauſe therfore to be diſcouraged: for they are euident ſignes of the fauor that God beareth tovvard you. It is à peculiar propertie of God to puniſh them vvhom he loueth. Examples therof vve haue infinite in holy ſcripture and othervvhere. Holy Iob dyd neuer vvillinglie eat morſel of bread alone, vvithout company of ſome one or other poor and needy perſone: yet vvere his plagues and afflictiõs ſo terrible, and his diſeaſes ſo lotheſome as vve tede not of any greater. VVho vvas more pittifull to the poor and nedie than olde Tobie, vvhiche buried the dead: fed

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the hungrie; and ſupplied the vvantes of many: viſited and comforted his felovves captiues? Yet dyd he bear the burden of many heuye croſſes. And vvhen he dyd ſtand in moſt nede of al comfort, he loſt the vſe of his ſight: But vvith thies and ſuche examples of Scripture you are vvell acquainted. I vvill recompt vnto you others. It is vvell knovven hou charitable a hand and hart Seynt Gregorie the great had, the reſtorer of Chriſtiã Religion in England, to vvhom our Sauiour appeared among others poor beggars, as a ſpecial token that God vvas vvell pleaſed vvith that good mans almoiſe dedes, and vvoorkes of charitie: yet vvas he vexed vvith bodilie ſikneſſe continuallie. It is vvritten of a holie vvoman called Liduina ſo pittifull tovvardes the poor and needie, as vvhen ſhe had not ſufficient of her ovvn to geue, ſhe vvolde begge and borovv of others to releue the neceſſitie of the poor, Suche encreaſe oſtentimes folovved her hand, as though ſhe euer gaue vvhere need required, yet dyd her porcion fynde no decreaſe: In ſo muche as one time (if not oftener) thirtie poor perſones vvere

vvell

vvell releued of the meat that vvas put in one pot, and in the end as muche meat found in the pot as vvas at the fyrſt put in to it. yea ſhe had a purſe vvhere in ſhe vſed to put her almoſe money, vvhiche ſhe called IESVS hys pot, for that it neuer failed: yet vvas this good vvoman euer ſiklic, and often afflicted vvith many moſt greuouſe diſeaſes and aduerſities. And it is vvell knovven hou your Ladieſ hipp being at Namure in a time of great famin you releued the hungrie ſoldiors vvith fleſhe and pottage, and hovv God ſo bleſſed your almoiſe, as the meat prouided in tuo pottes for thirtie parſones dyd ſuffice vvell nigh tvvo hundred people. Therfore as you haue Good cauſe vvith that good vvoman Lidunia to magnifye God, vvhiche gaue you habilitie and good vvil to exerciſe the vvoorkes of charitie) and multiplied your guyſtes in your handes: So haue you good matter of comfort by patient bearing of your vvordlie afflictiõs, expect vvith Liduina the revvard prepared for faith ſull and charitable Chriſtianes: knovveing perfectlie that he vvhiche geueth but a cup of colde vvater for

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the loue of Chriſt ſhall not leeſe his re-
vvarde.

Thies examples ſhevv you that tem-
poral afflictions caſuallie falling vpon
good men, are ſignes and argumentes of
Gods fauour. For (as Seynt Gregorie
doeth vvell note) there is no greater
marke of Gods vvrathe and diſpleaſure,
then is a continuall good ſucceſſe in he-
althe, vvelthe, and vvordlye proſperitie.
Yea ſikneſſe and affliction doeth frame
and conforme vs lyke to our Sauiour Ie-
ſus Chriſt: vvhom God the Father ſent
in to the vvorld not to reap the delica-
te pleaſures therof: but to ſuffer great
paynes and miſeries. What carefull trou-
bles and dredefull perills dyd his bleſſed
mother endure, vvhen it vvas knovven
that our maiſter Ieſus ſhould be borne?
And after he vvas borne a great nom-
ber of deadlie enemies dyd dailye ariſe
againſt that ſvvete babe and her. VVhat
terrible fear and care vvith paynfull la-
bors dyd ſhe endure traualing ouer hil-
les and dales; vvhen ſhe heard the cries
of mothers for their children haled out
of their armes and mordered before
their eyes: vvhen ſhe dyd mete the cruell

bou-

bouchers that ſought to morder her dear childe by the cruell edict of vvicked Herod, proclaming all male children from troo yeres olde and vnder to be ſlaine? vvhat ſoroufull cares and hard traunlyng dyd that bleſſed virgin endure to hyde and ſaue her oulie ſonne from the crueltie of thoſe ſynfull creatures, vvhom her ſonne came to ſane and kepe from hel and damnacion if they vvolde accept hym? Shal vve then look for priuileige and immunitie from vvordlie afflictiõs, vvhen vve ſee that ſpotleſſe lamb the ſonne of God, and the immaculat virgin his mother to haue endured all miſeries that the vvorlde could procure againſt them? In verie truthe, afflictions and miſeries ſuſteyned by a faithfull Chriſtian are the bages of our lorde and Maiſter. Therfore vve muſt not grudge to vvear our Maiſters liuereys, and to bear our croſſe and folovv hym: conſidering that in ſo doeing vve haue an aſſurãce of his entertainement vvith lyfe euerlaſting in his high palace of heauen: VVhereunto he that bought your laidyſhip bring you vvhen it ſhall pleaſe hym. In mean tyme I humblie beſeche you accept this

myte

myte putin to the box. Interpret of it as I mynde to your honor and to all good Catholiques to vvhoſe vieue it ſhall come. I craue onlie the glorie of God hereby to encreaſe, to vvhom I commend your Ladyſhippe vvith all true Catholiques.

Your Ladyſhyppes obedient ſeruant

Iohn Bucke.

CERTAIN MATTERS OF

Meditacion or mentall praeyer to be conſidered in reciting the Roſaire, Pſalter, or Croune of our Laidie the moſt bleſſed virgin Marie vpon the beades.

IT is an auncient exerciſe of deuout Chriſtianes in tyme of prayer, and ſpeciallie in the vſe of the beades, to ſet before the eyes oft the Soule ſome conceit or Imaginacion of one or other matter conteined in the lyfe of our Sauiour, or of the bleſſed virgin Matie. And this conceit vvell imprinted in mynde, vvil kepe it from vvauering in the vain thonghtes, and vvill make it more attentiue and hedefull: vverby deuocion is ſoner kyndled: vvithout vvhiche prayer yeeldeth ſmall fruit. Therfore vvhen you are diſpoſed to praey vpon the beades: you may thynke vpon thre ſortes of myſteries (vvherof fyue poinctes in every one are loyfull, fyue aredolorouſe, and fyue are glorioufe) in maner folovveing.

of

Of fyue Ioyfull Mysteries to be thought vpon When you are to pray vpon the beades.

THe firſt Ioyfull Myſterie or ſecret is the annunciation of the bleſſed virgin Mary. Ther fore vvhen you take your beades, and haue aduiſedlie commended your ſelfe to God, bleſſing your ſelfe vvith, *In nomine Patris & Filij & Spiritus ſancti. Amen.* Then may you fyrſt ſet before the eyes of your ſoule, the Annonciation of our bleſſed ladie : and Imagin in your mynde that you behold the Angel Gabriel preſenting hym ſelfe before that bleſſed virgin vvith hys heauenlie ſalutacion *Aue Maria*, and declaring to her hys meſſage from the Councel of the Thrinitie.

The Annũciation of our Lady. I.

And

And vvith that Imaginacion ſtill kept in mynde, ſay the fyrſt *Pater noſter*, and ten *Aue Maries* folovveing (vvhiche is the fyrſt part of the beades) attentiuelie, diſtinctlie, and deuoutlie: ther let thies cogitaciõs folovveing renne through your mynde avvhile, before you goe any further.

1. Firſt thinck hovv the Angel found her at praier: and here admoniſh your ſelfe hovv nigh vnto you your good Angel ſtandeth in time of praier: and hovv apt you are then to receiue heauenlie comfort and good mocions: and that in conſideracion hereof it is good to pray euer, more or leſſe.

2. Secondlie marke vvith vvhat modeſt ſilence ſhe gaue ear to the meſſaige, not vttering any Idle or curiouſe ſpeeche: and ſtudie you to folovve that example.

3. Thirdlie note her zeal to kepe her maidenhode and virginitie, vovved and promiſed to Gode and ſo thinck to keep your Chriſtian vovve made at your baptiſme.

4. Fouerthlie conſider her preſent faith in beleeuing the vvoordes of the Angel, paſſing all naturall reaſon that ſhe being

a vir-

a virgin ſhoulde bear a childe: and hete learn faithfullie to beleeue the promiſes of God.

Fyftlie beholde her humble obediẽce, and reſigned vvil to the diſpoſicion of allmightie God. And vvhen you haue thus occupied your mynde ſome litle time: then prepare your ſelfe to the ſeconde Ioye.

THe ſeconde Ioyfull myſterie is her Viſitacion of her coſſein Seynt Elizabeth. Here you may thynke that you ſee the meting of thad bleſſed virgin, and that holie matrone, vvith the tvvo infantes in their vvombes: vvhat heuenlie Ioye vvas there. And in this thought ſay the ſeconde *Pater noſter*, and tenne *Aue Maries*, folovveing vvith like attencion and deuocion as before. The viſiting of S. Elizabeth 2.

Then learn a leſſon of great humilitie and charitie of our lady. And vvhen thou heareſt thy ſelfe commended geue all the thankes to God as ſhe dyd. And if thou art aduaunced to any degree of honor: bear not thy ſelfe more highlie, nor neglect to doe good offices to others vnder thee. Conſider alſo hovv effectuall the vvoordes of our Ladie (then haueng conceyved our Sauiour in her vvombe) vvere to cauſe the babe Seynt Iohn to moue, in the vvombe of his mother, vvhen the virgin ſaluted her. And therfore ceaſſ not to laude and praiſe her, and to call vpō her helpe in thy need. And vvhē thou haſt thus thought, begyn the third part of the beades, as foloweth.

The Natiuitie of Chriſt. 3.

THe third Ioyefull myſterie is the Natiuitie and byrthe of our Sauiour.

Here

Here thynk that thou ſeeſt ſvvete Ieſus nevv borne, vvrapped in poor clothes, layd in a cryb betvvene tvvo beaſtes in an abiect place of a common Inne, for wát of habilitie to hyre a better lodging. And vvith this thought ſay the third *Pater noſter*, ad tenne *Ane Maries* folovveing attentiuelie and deuoutlie as before.

Then conſider vvith vvhat payn the moſt bleſſed virgin mirrour of humilitie vvent from Nazareth to Bethleem in colde vvinter, yeelding obedience to the Emperour: And hovv the ſonne of God vvolde before his byrthe ſhevv obediẽce vvith humilitie at all ſeaſons: yea to thy inferior if nede requyre or good occaſiõ. 1.

Secondelie cõſider in vvhat poor eſtate the lorde of all the vvorlde vvolde be borne and brought in to this vvorlde: and here learne to cõtemne al vvorldlie pompe. and vainglorious curioſitie. 2.

Thirdlie note here the loue of our Sauiour to mankynde, and requite hym vvith loue again to the vttermoſt of all thy povvers. 3.

Fouerthlie beholde hovv the Angels from heauen preached to poor Shepeheardes the comyng of our Redemer: And here learne 4.

to haue euer due regarde to the poor: and imitate thou thoſe poor men vvhiche vvith great zeale ſimplicitie and diligence ſought our Sauiour, to yeelde vnto hym all that honor and ſeruice vvhiche vvas requiſit. And after thies thoughtes prepare thy ſelfe to the fouerth Ioye deuoutlie as before.

christ presented in the tẽple. 4.

THe fouerth Ioyefull myſterie is the Preſentacion of our Redemer in the temple before the Byſhop. And here beholde our Lady offering her ſonne in the temple of Ieruſalem: regard hovv olde Simeon the Byſhop (knovveing by reuelacion that babe to be the Sauiour ſo long looked for) tooke hym vp in his armes, and adored hym vvith all Ioye and reuerence, ſayeing: *Now thou doeſt dimiſſe thy ſeruant o lord, according to thy woord in pea-*

in peace. Because myne eies haue seen thy Salua-tion. And vvith this thought say the fo-uerth *Pater noster*, and tenne *Aue Maries*, folovveing, deuoutlie as before. And then learne to present thy selfe oftentymes in the Churche vvithall diligence, reuerence and deuocion, specially at the holy sacrifice of the Masse: that thou mayest be parttaker of great mysteries. And thynk hovv Iust and faithfull per-sones by deuout prayer, and godlie pa-tience, haue at last obteined their holie desires, as this man dyd. And here also marke hovv our Sauiour in his infancie, being but eight dayes olde, shed his bloode for thee at his holie Circumci-sion: and learne for his sake to suffer from thy childhode vvhat aduersitie so euer fall vpon thee: And vvith this thought prepare thy selfe to the fyst Ioye deuoutlie as before.

THe fyst Ioye is the finding of our Sauiour in the temple. Here behol-de our Lady and auncient Ioseph vvith great care seeking for her sonne, vvhom she had lost: and at last findeth hym dis-puting of deep mysteries, vvith great

Doctors in the Temple. And vvith that Impreſſion ſaye the fift and laſt *Pater noſter*, and tenne *Aue Maries* folovveing, deuoutly as before.

1. Then learne here of the virgin and good Ioſeph to ſeeke for Chriſt vvith all care and diligence: and reſt not till thou finde him.

2. And thinke not to finde him vvith vvorldely affection tovvarde thy kinred, nor among the delites of fleſh and bloude: but in the Churche of God, by often hearing the vvoord of God, and frequẽting the Sacramentes.

3. Allvvayes prouide to thy vttermoſt povver that thou kepe him in the cabinet of thy harte: and leeſe him not after thon haſt founde him. This order thou muſt obſerue in reciting the Roſaire the ſeconde and third time. And vvhen thou haſt thus vvell ended the laſt parte of the beades: then vvith a cherefull couraige and bolde ſpirit thou mayſt ſafelie ſay the concluſion, vvhiche is Credo in Deum, &c. And this muche for the firſte Roſarie, or firſt part of the pſalter of our ladie.

Of

Of fiue dolorous Myſteries to be thought vpon when you are to vſe the beades.

VVhen you haue ſayd the Roſarie, or beades ones ouer, vvith the meditacions and thoughtes before mencioned: then may you vvith like preparacion and order as before muſe vpon the fiue dolorous myſteries: that is to ſay fiue ſpeciall panges of the ſorovves and paines that our Sauiour endured for our Redépcion.

Chriſt prayeng in the garden.

The firſt dolorous myſterie vvas the ſvveating of bloude and vvater vvhiche our lorde and Maiſter ſuffered in the Garden. And here beholde Chriſt in the Garden kneeling vpō his knees, holding vp his face and handes to heauen, and

prayeing thriſte to his Father, in this ſorte. *Father if it be poſſible let this chalice paſſe from me: yet not my will, but thy will be done:* And marke his great agonie vpon the impreſſion and conceit of the great paynes vvhiche he vvas to ſuffer vpon the Croſſe for mankynde: and hovv for verie labour of ſorovv he ſvveateth vvater mixed vvith bloude: and beholde vvith all an Angel ſent from heauen ſo comfort him. And vvith this Imaginacion ſay the firſt *Pater noſter*, and tenne *Aue Maries* deuoutlie.

1. Then note firſt hovv in all aduerſities thou muſt flee for ſuccour to God.

2. Secõdly that it is not enough to praye vvith thy lyppes, but that all thy ſenſes and invvard povvers muſt be earneſtlie bent to prayer, and that vvith continuance.

3. Thirdlie hovv great nede you haue to pray for auoyding eternall payne, vvhiche you haue deſerued for your ſinnes: ſeing the Innocent ſonne of God did flee to prayer for eſchaping or patient enduring a temporall payne to be ſuſteined for the redempcion and deliuery of others.

Fovv-

Fovverthly comfortly continevv in prayer and think that God in the ende vvill hear the, and ſend his holy Angel to releeue thee vvhen neede ſhall requyre. This being doen prepare thy ſelfe as before to the ſecond dolour. 4.

THhe ſecounde dolorous myſterie is the apprehenſion and arraignement of our lorde and maiſter vvith all manner of contumelious ſkorne and deſpite. And here marke the traitour Iudas betrayeing his maiſter vvith a kyſſe, and the barbarous ſoldiours in armour vvith al violence taking holde of our Sauiour: hailing and dravveing hym by night from Iudge to Iudge, reviling, mocking, and vvith their filthines all beſpitting hym: beholde vvhat ſterne and ſovver countenances they caſt vpon hym: hovv rudely they bynde hym to a piller: hovv vnmarcifully they vvhip and vvound him vvith ſcourges made of hard cordes ſo as no parte of his holy bodie vvas free. The arraignement of Chriſt. 2.

And vvith thees thoughtes ſay the ſeconde *Pater noſter*, and tenne *Aue Maries* deuoutlie: and then conſider that vvhen thou vpon vvillfull malice doeſt cõmit 1.

any

any deadly ſinne, thou art become a perſecutor of thy Sauiour, and a part taker and cõpanion vvith Iudas in betrayeing, ſkornyng, vvhipping, and contumelious abuſing thy Redemer.

2. Learne allſo vvith patience to ſuffer all affliction layd vpon the for thy ſinnes: and refuſe not any payne nor affliction that ſhall be offered to thee for his ſake that ſuffered ſo muche for thee. This benig done prepare thy ſelfe to the third dolour as before.

The crovvne of thorne. 3. THe thirde dolorous myſterie is the crovvning of our Sauiour vvith a crovvne of Sharpe thornes, a horrible torment, and geuen vvith great deſpite: here beholde the moſt ſauaige cruell Infideles bringing vvith great mockerie a crovvne made of moſt boyſterous ſharpe thor-

pe thornes, lyke vnto nailes, and beating the ſame violently in to his head: and vvith lotheſome deriſion ſaluting hym as king. A terrible ſight, hable to bruſt the hart of a good Chriſtian to conſider rightly. VVith this Imaginacion and conceyt ſaye the third *Pater noſter*, and tenne *Aue Maries*. And then note the inſolent pryde and hypocriſie of all Ievves, heretikes, and infideles againſt the head of the Churche then, and novv againſt his membres. And learne to embrace the true adoring of our Sauiour vvithall humilitie and ſimplicitie, vvithout all pryde and inſolencie. And here note that the propertie of all heretiques is euer vvhith moſt rigeur and malice to aſſault the head principall directors of true religion: vvhiche is a plain demonſtracion of their diſobedience, thynke therfore hovv thou mayeſt take the contrarie couɹſe, and embrace obedience in ſingleneſſe of harte: vvhiche allmightie God more eſtemeth then ſacrifice: and ther vpon conclude thou that Idolatrie is in no degree vvorſe than is diſobedience: And vvith this thought prepare thy mynde to the fovverth dolour.

The

Christ cõdemned 4.

THe fovverth dolorous mysterie vvas the falſe ſentence of Chriſt his condemnacion, and the heauye burden of his Croſſe. Here beholde the diſſembling iudge Pilate againſt his conſciẽce, Leading our Sauiour by the Arme, and deliuering that Innocent lambe in to the handes of his foes, to vvreak theire vvicked vvilles vpon him. And vievv the redemer of mankynde his holie bodie vvorne vvith ſtripes aud blovves, all blou dye forced to beare a moſt heauie burden of the croſſe, and for verie weakenes falling dovvn vnder it. And vvith this ſorovvfull ſight paſſe ouer deuoutlie the fovverth *Pater noſter*, and tenne *Aue Maries.*

ries. And then note that if vve vvill be perfect ſeruantes of Chriſt vve muſt bear our ovvn croſſes: that is, vve muſt patientlie ſuffer all paynes, afflictions, and aduerſities vvhiche fall vpon vs for our ſynnes, or for his ſake that endured ſo muche for vs. And here learne to deteſt all falſe Iudgement, and corrupcion of conſcience for any fear or revvarde, leſt thou become an other Pilat by condemning Chriſt in his membres as he dyd Chriſt in his ovvne perſone. And thus thinking prepare thy minde vvith good deuocion to the fiſt dolour.

THe fiſt dolorous miſterie vvas the crucifieing of Chriſt. And here beholde hovv the cruell tormentors do boyſterouſlie pull of his clothes faſt cleauing to his fleſhe vvhiche procured a

The crucifyeing of Chriſt. 5.

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nevv torment. Marke hovv they ſtreched hym alonge and nayled his handes and feete vvith rough and blunt nailes to the croſſe. Conſider vvhat huge torture he endured in euery member and parte of his bodie, through all his ſenſes ot one inſtant, vvhiles they hoyſed hym vp thus hanging vpon nailes by his handes and fete, vvith all the vveight of his bodie, hauing no other thing to reſt vpō. And vvith this terrible ſight ſay the fift and laſt *Pater noſter*, and tenne *Aue Maries*. And then dravv together all thy ſenſes and vvith all the povvers of thy mynde conſider hovv thou mayſt fall in to a true mortificaciō of al thy vices and concupiſcences, and prepare thy ſelfe to dye vvith hym that thou mayſt be foūde vvoorthie to ariſe vvith hym. This ſight onlie (if thou vievv all circumſtances duelie and throughlie) vvil be hable (by the grace of God to pull the avvay from all vvordlie delites, and to ſetle the loue of God rightlie in thy hart. Novv vvhen you haue vvell muſed vpon thees matters, you may conclude vvith a good confidence the Credo. And this muche for the ſecond Roſarie or ſeconde part

of the

of the pſalter of our ladie.

Of fyue glorious Myſteries to be thought vpon when you are to pray vpon the beades.

VVhen you haue tvvyſe ſayd the Roſarie, or the beades tvvyſe once vvith the meditacions and thoughtes before mencioned: then if your laiſure ſerue, It ſhall be good vvith lyke deuocion as before to thinke vpon the fiue glorious myſteries vvhiche came after the death of our redemer.

The reſurrection of Christ. 1.

The firſt glorious myſterie vvas the reſurrection of Chriſt here may you preſent to the eyes of your minde in vvhat beau-

beautie, brightnes, and gliſtering clearnes the bodie of our Sauiour ſo before disfigured vvith ſtripes and tormentes is novv riſen again impaſſible, and immortall. Beholde hovv he viſiteth firſt is ſorovvfull mother to comfort her. Hovv he ſhovveth him ſelfe to Marie Magdalen, and to all his diſciples. And vvith this comfortable ſight repeat the firſt *Pater noſter*, and tenne *Aue Maries* deuoutlie. And then vveaghe the glorious victorie of our Sauiour againſt vvhome neither deuell nor hell vvith all their miniſters vvas hable to preuail further than he hym ſelfe lyſted. Note hovv all the practizes of Ievves againſt the Goſpell are diſapointed and ouerthrovven: Euen ſo ſhall all deuiſes of heretikes vvhen it ſhall pleaſe God. Therfore conſider hovv in all tentacions afflictions, perſecutions and troubles for a Iuſt cauſe, vve muſt not yeeld nor relent to the vvicked: but expect vvith true patience the vvil of God: vvho after a ſtorme ſendeth fair vvether: after many troubles geueth quietnes, vvith euer laſting reſt. And here may vve conceiue an aſſured hope of our reſurrection in ſoule and bodie:

die: and in mean time by continuall prayers and good lyfe to haue many visions and sightes of our Sauiour in our hartes: as the blessed Marie Magdalen and many others had visible after his resurrection.

The Ascẽsion of Christ. 2.

THe seconde glorious mysterie vvas the Ascension of our Sauiour fortie Dayes after his resurrection. Here consider hovv our lorde after he had many times appeared to his dear mother and to his disciples, at last he called themall to getheron the mount oliuet: and there after a louing farevvell he mounted vp to heauen in all their sightes vvith great triumphe, accompanied vvith many Sayntes, vvhom before he had deliuered out of Lymbo: and vvith this comfortable sight recite the secound *Pater noster*, and tenne *Aue Maries*. And pray to God that thou may so humble thy selfe in this life and so kepe thy hart pure and Innocent as thou may ascend after him to those Ioyes vvhiche God hath prepared for his elect.

The coming of the holy Ghooſte. 3.

THe third glorious Myſterie is the coming of the holie Ghoſt. And here thou may vievv the bleſſed mother of God our Redemer, to gether vvith the holie Apoſtles and Diſciples beholding the vvonderfull Aſcenſion of our Sauiour: and remaining to gether in one place, vvith humble prayer and feruent deuocion attending the coming of the holie Ghoſt. And thou may marke hovv the holie Ghoſt to their great coumfort came doune in fyrie tongues in the day of Pentecoſt being the fiftieth day after the Reſurrection of our Sauiour. And vvith this thought recite deuoutly the third *Pater noſter*, and tenne *Aue Maries*. And then note his faithefull performance of his promiſſe, and their firm faith and beleſe in the ſame, and vſe thou that example to thy benefit, here all ſo for thy inſtruction and coumfort conſider ſix ſpeciall cauſes of the comyng of the holy Ghoſt: to vvitt, for to reioyçe the penſiue: to reuiue the deade in ſynne: to ſanctifie the vnclean; to confirme his Diſciples in loue: to ſaue the Iuſt: to teache the ignorant. Thees guyftes and graces are pre-

preserued and encreased in vs by speciall meanes. vvherof prayer vvith humilitie is one: diligent frequenting the Sacramentes vvith hearing diuine seruice is an other: continual exercise of the vvoorkes of Charitie is a third. for thus it geueth strength against all assaultes and tentacions of ghostlie and bodilie enemyes. Therfore no perill nor persecucion can anoye that persone vvhiche hath the holy Ghost.

The Assumpcion of our ladie. 40

THe fouerth glorious mysterie is the Assumpcion of our Ladie. Here beholde the blessed Virgin mother of God and man about the fyfteenth yere after the resurrectiō of her Sōne, hauing passed her time vvith exercises of pietie vvas assumed and taken vp to heauen in soule and bodye with inestimable triumphe. And here conceiue the sight of her Sonne our Sauiour accōpanied vvith legions of Angells comyng to conduct her.

Note hovv the Apoſtles being all diſperſed abrode in the vvorlde exerciſing their functions in ſeuerall farre diſtant places, are miraculouſlie cometo gether in a moment to teſtifie her death and aſſumpcion. And vvith thies thoughtes recite the fouerth *Pater noſter*, and tenne *Aue Maries*. And here conſider hovv our Sauiour can and vvil revvarde thoſe vvhiche ſerue and loue him faithfullie. Marke alſo hovv dear ſhe vvas to hym, and ther vpon hovv auailable her prayers are vvith hym.

The crovvning of our ladie. 5.

THE fift glorious myſterie is the Crovvning of the bleſſed Virgin Marie, here beholde hovv that glorious Virgin before aſſumpted in bodie and ſoule vvas in the preſence of all the holy companye in heauen vvith ineſtimable honor and glory by the Holie Trinitie crouned and placed aboue all Angells. And vvith this cogitacion recite the laſt *Pater noſter*, and tenne *Aue Maries*. And then note hovv in heauen ſhe maketh daily interceſſion for the good eſtate of holy Churche: and ys redy to aſſiſt eache one vvhiche vvith a contrite hart

pray-

prayeth to her. For the more reuerence and deuocion vve bear tovvardes her, the greater helpe ſhall vve receiue of her ſonne, in all our diſtreſſes. And this vve may be ſure of, that lyuing here according to her example in continence, humilitie, pacience, and mortificacion vve ſhall ariſe at the laſt daye in bodie and ſoule to reſt in heauen for euer. Vnto vvhiche loye God of his mercie bring vs, vvhere that bleſſed virgin reſteth in preſence of the Holie Trinitie, the Father, Sonne, and holy Ghooſt. To vvhom be all honor and glorie. Amen.

SEVEN SHORTE MATters of Meditacion touching the benefites vvhiche God hath beſtovved vpon Mankynde.

IT is requiſite and expedient for euery Chriſtian often to thynke vpon the benefites that God haith geuen to man vvhiche being infinite in nomber and valevv may be reduced to ſeuen principall heades. And thees are the benefites of our Creacion, Gratificacion, Vocation, Iuſtificacion, Dotacion, Gubernacion, and Glorificacion.

Touching the beneſite of Creacion.

VVe may conſider ſex thinges touching our Creacion.

1. Firſt hovv God hath predeſtinated vs in perpetuall loue before the vvorlde vvas made.
2. Secondlie hovv he made man moſt lyke to him ſelfe.
3. Thirdlie hovv he hath geuen vs a body of a moſt ſeamly conſtitucion and pro-

proporcion, voyde of many deformities, and made it apt to ſerue him.

Fovverthly hovv he hath made our ſoule immortall, and adorned it vvith many qualities moſt precious. 4.

Fiftlie that he haith appointed for eache one of vs a Good Angell to guyde and keep vs. 5.

Sixtlie that he hath geuen vs a prerogatiue to be borne of Chriſtian parentes, not of infideles nor heretiques. And of thies matters you may thynke vpon, vvith great profit, geuing God due thankes for the ſame euerie monday at morning, noone, or night, as your laiſure vvill permit. 6.

Touching the benefit of Gratificacion.

VVe may cõſider ſix thinges touching Gratificacion. Firſt hovv God the Father hath ſent among vs his vvelbeloued Sonne, to be our redemer and our exemplar to folovv. 1.

Secondlie hovv he hath geuen vs the holie Ghooſt in token of adopcion as a priuileige of loue, and a pledge of diſpenſacion, communicating vnto vs his inſpiracions, guyftes, and fruites. 2.

Thirdlie hovv he haith beſtovved on vs his holy Sacramētes in his holy Chutche there to haue a refuge and place of ſuccour (as in the Arke of Noe) from the fludde of ſynne and iniquities.

4. Fouerthly hovv by baptiſme he haith purged vs of Originall ſinne; and as it vvere haith reſtored to vs the veſture and Innocencie of originall Iuſtice.

5. Fiftlie hovv he haith fortified vs vvith the Sacrament of Confirmacion; vvherby he haith armed vs agaynſt many inconueniences.

6. Sixtly hovv he haith made vs Chriſtianes, according to the name of our Sauiour Chriſt: making vs ther by the ſonnes of God by adopcion, and coheyres of his kyngedome. And of thies matters you may thynk of euery tevveſtaye.

Touching the beneſite of vocacion.

VVhe may conſider ſix thinges tou-
1. ching vocacion. Firſt vvith vvhat great patience he haith borne vvith vs falling ſo often from him after ſo many and ſo great benefites. Hovv he haith long expected our returne to him: forbearing to condēne vs eternallie: not permitting vs to dye

to dye in our vvickedneſſe. 2.

Secondlie hovv many vvayes he haith ſought to recall vs: ſometime by invvarde inſpiracions: ſometime by admonicion of other men: ſometime by exhortacions of holy ſcriptures: yea oftétimes by large and bountifull guyftes of nature, fortune, and grace: ſometime by euident ſhovves of eternall Ioyes.

Thyrdlie hovv he haith broken our hard hartes: hovv he haith geuen vs a good vvil to vertue: and remoued all thoſe Impedimentes that myght vvithdravve vs from him. 3.

Fouerthly hovv fatherlie he haith enterteined vs vvhen vve haue returned to him: hovv he imbraſed vs as the father dyd his prodigall ſonne and put vpon vs the ſtole of Innocencie vvhiche by ſinne vve had loſte. 4.

Fiftly that he hath moued vs to harty repentance, and therby haith called vs from the company of ſinnefull people, as he called Loth from Sodom: Abraham from the Chaldees, and Nohe from the fludde. 5.

Sixtlie hovv he hath put vs in a reformed place, in his holy Churche: vvhere 6.

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vve may liue religiouſlie doeing pen-nance for our ſinnes. And hath ſet vs in a ſtate to preuent the malice of ſinne, and hath remitted our ſinnes by the ſa-crament of pennance. Of thies matters you may think euery vvedenſdaye.

Touching the benefite of Iuſtificacion.

In conſidering this benefit of Iuſtifi-
1. cacion: vve are firſt to thank God for that he hath chaunged our vvill: made vs apt to doe pennance; and to doe that ſvveetly, vvhiche before vvas bitter to vs: and hath geuen vs the ſpeciall guyft of continence.

2. Secondlie for that he hath geuen vs conſtant perſeuerance in faith fear and loue: vvhen many vvhiche dyd vvel be-gynne haue failed in the ende to their damnacion.

3. Thirdly for that he hath geuen vs the euangelicall vertue hope, and grace to ſaue vs from leauing our good purpoſe: by inſpiring into vs many internall con-ſolacions, vvith a minde to deteſt ſinne, and a deſire of the Ioyes to come.

4. Fouerthly for that he hath to our coũ-

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fort left vnto vs the blessed Sacrament of the bodie and bloude of our Sauiour, as a *viaticum* or necessarie prouision for our releefe in our iourney.

Fiftely for that he hath left vs the holy Scriptures vvherein, as in a Glasse, vve may beholde our defectes, and our alteracions: and inflame our hartes vvith dailie desyre to be purged and iustified. 5.

Sixtly, for that he hath endued vs with the ornamentes of many vertues, therby to couer the filthynes of our sinnes. And hath left vs many examples of holy martyrs, confessors, virgins and other Seyntes to kepe vs by imitating them from fallyng and faynting in our good purpose. And thies matters you may vse euery Thuresday. 6.

Touching the benefite of Dotacion.

Here vve may first thynke of the guyftes of nature, fortune and Grace vvhiche he most largelie and beningnely haith bestovved vpon vs: as felyng, hearing, seyng, vnderstandyng, vvill and memorie: Riches, honor, and vvorldly vvealth: strength, beautie, and health: faith, hope, and charitie. 1.

Se-

2. Secoundly hovv that among many other prefermentes, he hayth reduced vs home to the Shepefolde vvhen vve wandred and ſtrayed abroade: and haith inſtructed vs vvhen vve vvere ignorant: and lyfted vs vp vvhen vve vvere fallen in ſinnefullneſſe of lyfe.

3. Thirdly how he haith illuminated our vnderſtanding vvith knovvleige of his ſecretes: and haith vvrought in vs many godly mocions to deuout purpoſes.

4. Fovverthly hovv he haith inflamed our deſires, and haith delited our vnderſtanding to cõtemplate, thynke, and meditate of heuenly thynges: and therby haith geuen vs a taſte and entrance to euerlaſting lyfe.

5. Fiftlye hovv he haith preſerued vs from the vvounde of ſinne, putting avvay the occaſiones: and haith geuen vs the grace to preuent or reſiſt ſinne: and ſo healed our affections, as vve may the better perſeuer in exerciſes of pietie.

6. Sixtly hovv he haith ſo delyuered vs ſtom the daunger of tentacion, as he haith raiſed vs when vve vvere fallen: and endevved vs vvith greater ſtrengthe to reſiſt than vve had before. And of thies mat-

matters you may consider euery fryday, and yeeld to him al devv thankes for the same.

Touching the benefite of gubernacion.

Here vve are to thinke hovv he haith preserued vs euer bodily and ghoostlye in good estate, vvith encrease of strengthe and couraige to execute all good mocions. 1.

Secoundly hovv from our Cradels to this moment he haith preserued vs from many enemies, diseases, daungers, and inconueniences. 2.

Thirdly hovv he haith hitherto furnished vs vvith all necessaires of meat, drinke, clothe, loging and other thinges. 3.

Fovverthly hovv he haith for vs ordeined course and succession of times, as day and night vvinter and sommer, spring tyme and harueſt, vvith diuersitie of seasons and varieties of thinges for auoyding of vvearines, and tedious lothe somenes. 4.

Fiftlie hovv he haith directed vs in prosperitie and aduersitie: in sikнes and health: and in the vvhole course of our lyfe. 5.

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Bearing vvith our infirmities, remitting our enormityes: encreasing our merites: and of thies matters you may think euery Saterday and geue God thankes for these benefites.

Touching the benefite of glorificacion.

Here vve are to consider and to thank God for many thinges of diuerse degrees and qualities touching our glorificacion, vvhiche he hath ordeined for vs, if vve lyve and dye in his grace and fauour: and of thies, some are aboue vs, some nigh vs, some vvithin vs, others vvithout vs, some vnder vs, and many all about vs.

1. Touching the first, vve are to thank hym for the Ioyes of heauen, vvhiche of his singular bountie and magnifence he hath promised vs: as the fruicion of his Diuinitie: the vision and sight of our redemer, vvith his blessed mother. And here consider vvhat vnspeakable Ioye it shalbe to beholde the blessed Virgin Marie glorifyed in heauen: vvith all the orders of Angels.

2. And touching the second, consider hovv vve shall there enioye the cõpaines of all

of all patriarches, prophetes, martyres, confessors, virgines, and other Seyntes and deuout Christianes vvhiche haue bene syns the begynning of the vvorlde, and for their integritie of life are novv most cleare and bright, and in nomber infinite.

Touching the third poynt vve haue to cõsider and to thanke God for the glorificacion of our soules and bodies, clothed vvith immortalitie, bright shining a boue the clearenes of the sonne, prouided for vs if vve lyue in this vvorlde according to our professiion. 3.

As for the fovverth vve are to looke for a place most pleasant to beholde, most delectable to all our senses and vnderstanding: and in that respect to thynke our selues at all times most bounde to thank, laude, and glorifie our redemer. 4.

Touching the fift vve haue to consider hovv by diuine grace vve shal eschape our terrible and cruell enemyes that are in the pyt of hell: a singular motiue to induce vs euer to geue God thankes. 5.

As to the sixt degree, to vvit, of thynges that are on euery syde about vs, 6.

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vve haue to thynke vpon many guyftes and graces that God haith beſtovved vpon vs, innumerable, ineſtimable, vnmeſurable: And alſo to conſider the infinit cuels and miſeries from vvhiche God hath preſerued vs: and hovv vve ſhalbe in ſafetie and ſecuritie deliuered from all that vve nede to fear: enioyeng all thinges vve can deſyre.

Thus muche touching the benefites vvhiche God haith geuē vs. Theiſe thinges euerie good Chriſtian is bovvnd to thynk vpon daily eyther in all or in parte, and to endeuour him ſelfe to be thankefull. For ingratitude is a great part of Iniuſtice. And among all Chriſtian exercifes, none is more eaſie, (if vve be vvilling) none more nedefull, (if vve regard our duetie) none more profitable (if vve look for revvarde) than is often to meditate conſider and thynke of the great and maniſolde benefites vvhiche vve haue receiued of God: for vvhat may be the cauſe vvhy vve fele ſo great decreaſe and vvant of guyftes and graces vvhiche in time paſt vve enioyed, but only our ingratitude? vvhat other better meā can vve fynde to preſerue our ſelues in

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the fauour of God than by often callyng to mynde and memorie the benefites of God tovvardes vs? This kynde of meditacion is as it vvere a corde to hail and dravv vs to God. Nothing more kyndleth in our hartes the loue of God (ſayeth ſeynt Auguſtin) than often to vveagh and conſider the benignitie of God tovvarde vs.

Certein circumſtances touching the paſſion of our Sauiour verie profitable to be often thought vpon to moue contricion and amendement of life.

A Man may vvith great commoditie meditate vpon the paſſion of Ieſus Chriſt our Redemer, in admiring his vvonderfull great charitie, humilitie, and patience. vvhiche appeareth by fovver

circumstances. To vvitt, if a man consider vvho he vvas that suffered: vvhat he suffered: by vvhom he suffered: and for vvhom he suffered. Vnderstand then that he vvhiche suffered vvas the Creator of the vvorlde: Lord commaunder and gouernour of all creatures: Goodnesse it selfe: the sonne of God, and God him selfe: he suffred banishement, hungar, thurst, colde, tentacions, skornes, contumelies, bondes, beatinges, vvoundes, and villanouse crueltie, vvith all despite that the deuill by man could execute against hym. Therfore in vveighing of thies tvvo circumstances (*who and what*) you may eatilie conceiue, that the parsone so persecuted vvas so great, and the indignities vvhiche he endured vvere so monstruous, as you may vvell say and thinke, that the Iudge of the vvorlde vvas him selfe arraigned and Iudged: Iustice it selfe vvas condemned: Innocencie it selfe vvas accused, blamed and defamed: Glorie it selfe vvas vvith all opprobrie spit at: God him selfe openlie to his face blasphemed: light extinguished: and life vvas slaine: The Segnior, lorde, and maister of heauen

and

and earthe vvas put to death: to the moſt cruell, moſt ſhamefull and moſt reprochefull death of the Croſſe: and ſo horriblie abuſed, as the verie elementes repined againſt the fact: The ſonne loſt his light, and the earthe trembled vvhith the horror therof. Here beholde the meruelous pacience of the ſufferer: vvhiche in a moment, vvith a thought, might haue conſumed all thoſe vvreches, and throvvne them in to the fyre of hell. And at vvhoſe handes did he beare all thies indignities? of vvhom did he ſuffer thies contumelious cruelties? for ſuthe of his ovvn creatures vvhom he had made of naught: of his ovvn ſeruantes and vaſſailes, vvho had there being of him, and euerie other good thing elſe. VVhom he had choſen and picked out from the reſt of the vvorlde for his ovvn peculiar people: vvhom he had higlie aduaunced in the ſight of the vvorlde.

But for vvhome dyd he ſuffer thies afflictions? not for any fault that he him ſelfe committed: but euen for them that thus traiterouſlie abuſed him: for them he ſuffered vvhiche contemne

him and all goodneſſe. he ſuffered theſe paynes to deliuer his enemies from payne: to pay their ranſome and to redeme them from the daunger of ſinne, from damnacion, deathe and hell, if they vvolde repent in time and reconcile them ſelues to him. If you deeplie thinke of thies fovvver circumſtances, you ſhall finde matter euough to vvonder at the marcie, clemencie, patience, longanimitie and charitie of our Redemer: and luſt cauſe ſhal you ſee to accuſe, blame, and condemne your ſelues of ingratitude, to fall in to repentance, grefe, and ſorow for your ſinnes: to ſeke to reforme your ſelues, and to flee to him for ſuccour: to ſtudie vvith all loue and dutie to requite him vvith loue, vvhiche for your ſakes endured all thies miſeries.

Of thre ſpeciall ſortes of meditacion, ſomevvhat hard to exerciſe, but paſſing profitable.

1. THere is one kinde of meditacion, vvhiche if you can reache vnto, you ſhall need neither bookenor beade to direct you the vvay to life euerlaſting.

This

This kynde of meditacion is no more but to imitate and folow our Sauiour his life and conuersacion, as a most perfect patern and exemplar of all integritie in vvoorde, deed, and thought: to be charitable, obedient, humble, patient, meke, and marcifull as he vvas: to renounce proprietie and possession of Riches (at least in desire) as hedyd: to be poor and needy (at least in mynde and vvill) as he vvas: To professe and exercise all chastitie or continence as he dyd: to reiect all delicate fare, svvete odours, soft beddes, and daintines, as he dyd: to employ all your trauaill, industrie, and povvers in profiting others as he dyd for you all: yea patientlie to sustein affliction, contempt, and all persecucion, euen death it selfe, and death vvithcruell tormēt for truthe sake, and for defence of iustice, if occasion be offered, as he did for the deliuerie of mankynd from damnacion: and for testimonie of true Religion. This is the most perfect kynde of meditacion, consideracion, and thinking of God that can be vsed.

There is an other kinde of meditacio, of great perfection, and commoditie, 2.

and is a good mean to help vs to the formor. And that is a continuall compaſſion and ſuffering vvith our Sauiour vvhiche ſuffered ſo muche for vs: As vvhen his afflictions and tormentes haue ſuche an Impreſſion in our myndes and thoughtes as vvhe haue ſome ſenſible feeling therof in mynde and bodie or at leaſt in mynde and affectiõ. Suche an Impreſſion had the bleſſed virgin, vvho as it vvere felt the ſtinges of the vvhippes, the prickes of the thornes, the ſtampes of the nailes, the tormentes of the croſſe: and the vexaciõs of all his paſſion. vvho ſo euer can reache to this contemplacion, is in an highe degree of perfection.

3. There is yet a third ſpeciall kynde of meditacion verie gainfull and cõmodious, not ſo hard as the other too. And that is (if thou canneſt not attayn to the one or thother of the too) yet to ſet dovvn a free reſignacion, and perfect reſolucion of thy vvill hart and mynde (vvith all thy povvers as farre as thou canneſt) to folovv the vertues of our Sauiour: and a deſire to ſuffer vvith him and ſo to tranſforme

forme thy vvil and mynde in to Iesus Christ crucified, a- h- be neuer or seldome out of thy sight, euen as he vvas hanging vpon nailes on the crosse for vs sinfull creatures, according to the sayeing of him vvhiche sayd he felt nothing in him selfe but Christ crucified, mocked and blasphemed. This continuall thinking of Christ vvith a desire to folovv his steppes vvil vvoorke great effectes in suche as vse this.

An other sort of meditating of the passion of our Sauiour by vvay of reioyesinge.

AS vve vse most commonlie to contemplate the passion of our redemer vvith compassion, to break our hartes vvith contricion and true repentance: so may vve to the same effect thinke there of vvith great loye and comfort: And that for thre respectes: to vvitt, for the redempcion of mankynde: for the reparacion of the dekaye of Angels: and for the aduauncement of the honour of God. VVho by the death,

passion and resurrection of his sonne our Sauiour hath not only set vs free from the bondage of Sathan: but hath also vnited angels and mankynde in that heauenlie societie. And thus to his passing great honor and glorie hath geuen a most expresse demonstracion of his infinite mercie, clemencie, and loue towardes vs. A matter of great Ioye consolacion and comfort to vs. For eache man accompteth it a great cause of Ioye to be in great fauour of his temporall prince. Muche more glad and Ioyfull may vve be that the king of heauen and cõmaunder of the vvorlde doeth so tenderlie loue vs as he did voncheſafe to offer vp him selfe in sacrifice to his father for vs: and vvith his precious bloudde to redeme vs. Thus vve may thinke, meditate, and consider of his most bitter passion, vvith great comfort and ioye. For if vve deeplie and duelie vveighe the matter: our hartes shall melt vvith feruor of desire to reuerence, serue, and loue him vvhiche so dearlie haith bought vs. Yea vve shal be so caried avvay vvith sincere affection towardes him; as vve shall cleare forget our olde man: and rest onlie

lie ſo reſolued in Chriſt crucified, as vve ſhall delite in nothing but in him, and in doeing that vvhich is his vvil and pleaſure to be doen: vvhere vpon many good effectes vvil folovve. It vvill breed in vs a ſpeciall lotheſomenes, hatred, and diſdaine againſt all filthie vvoorkes, vvoordes, and thoughtes: It vvill chaſe avvay the coldenes of ſpirit, the tedious ſlotheſulnes of mynde: and inflame our deuocion: and ſetle in vs a perfect reſolucion of minde and vvill to ſerue God, loue God, and honor God vvith all integritie: and bring vs to the highe tovvre of perfect contemplacion.

Of ſix matters of meditacion to ſaue vs from relapſe or falling again in to ſinne after we be reconciled to God.

EMong many good thoughtes and conſideracions, that help to preuent ſinne, good men of experience in ſpirituall exerciſes haue noted ſix ſpeciall meanes. The firſt is often to meditate and thinke of death: that there is nothing more certein than that vve muſt 1.

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ones die: that nothing is more vncertein than the hovvre of deathe. Therfore saith holie Scripture: *Remembre thy ende and thou shalt not sinne for euer.* VVherby is ment that the memorie of deathe (if it be often exercised) vvil vvorke in man suche compunction as he shall not dye vvithout perfect repentance: And so by a consequence obtein suche remission as his sinne shall not burden him for euer. And Seint Augustin sayeth that nothing more vvithdravveth a man from sinne, than often to remember that he must dye. And Seynt Basil the great being asked vvhat is philosophie, answvered that the definition of the principal philosophie is nothing else but a meditacion and continuall thinking of deathe.

2. An other remedie is to think often of Christ his passion, as many good men haue founde by experience. Therfore sayeth Seynt Augustin let man be ashamed to svvell vvith pride, sithe Christ his creator and redemer vvas so humble as to suffer death for him.

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The third helpe is the remembrance of ſinnes comitted, and by God forgeuen. Therfore vvhen thou art tempted to ſinne conſider vvith thy ſelfe vvether thou haſt bene culpable of that ſinne before or no. If thou haſt not bene ſo, then impute it to the grace of God that thou vvaſt ſo preſerued. But if thou haſt offended therein before, and by the ſacrament of pennance God hath forgeuen thee: then thinke that he hath doen more for thee, than if he had made the lorde of the vvhole vvorlde. For Seynt Auguſtin ſayeth that it is a matter of greater importance to Iuſtifye a ſinner, than to creat heauen and earth of nevv. 3.

The fovverth preſeruature is often to thynke and meditate of the laſt Iudgement or day of dome. VVher vpon Seynt Ierom vvriteth thus: vvhether I ſleep or vvake, or be other vvayes occupied, that voice and crie euer ſoundeth in my care: *Ariſe you that are dead, and come to Iudgement.* And good reaſon he had to be carefull therein. For (as Seynt Barnard ſayeth:) 4.

God

God at that day will call for acompt and reckeninge of euerie time and moment that vve haue ſpent in earthe.

5. The fift mean is to thinke and meditate of the paynes of hell, vvhiche are ſo great and intollerable, as one ſpeak of that fyre (as a good man ſayed) Doeth more greue a ſinner, than the greuous panges of childebyrth can torment a vvoman if ſhe ſhould trauail a thouſand yeres before her deliuerie. Yea (ſayeth ſeynt Ambroſe) if allmen borne from Adam vvere liuing and preachers, and ſhould ſtriue to ſhovv their beſt eloquence to deſcribe expreſſely but one of the leaſt paynes of hell, yet could they not doe yt. The reaſon is, for that it is infinite, and excedeth the capacitie of mannes vvit to comprehend: euen as on the contrarie parte, faith can not conceiue, hope can not reache vnto, nor charitie comprehend vvhat and hovv many thinges God hath prepared for them that loue him.

6. The ſixt remedie is to conſider and meditate of the Ioyes of heauen: VVhere, for taking litle paynes in this lyfe vve are ſure of ſuche felicitye as can not be ex-

expreſſed by tongue, nor comprehended in the vnderſtanding of man. A certein paynim being of great authoritie vnder one of the perſecutors of Chriſtians, obſeruing hovv vvilling Chriſtiã men vvere to endure all tormentes, yea and death alſo for Chriſt his ſake, demaunded of a preſoner expecting death, vvhat great revvarde he looked for to recompence his patience. It vvas anſvvered thus: *ſuche reward is looked for as no tonge can tell, nor ear hath heard, nor the hart of man can meaſure.* Then ſayd the pagan (if it be ſo) I vvil be of your Religion. So he became à Chriſtian, and afterwvard a martire. If a paynim vvas ſo touched vvith only ones hearing of thoſe Ioyes: hovv ought vve to be moued that haue heard ſo many teſtimonies therof by ſo many deuout martyres and confeſſors?

Of the miſeries and Inconueniences that man doeth fall into by relapſe and ſinning again after reconciliation to God.

VVhen a man hath rightlie profeſſed Chriſt in the Catholique Churche and afterwvarde falleth again: he is

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in vvorſe ſtate than euer he vvas, and brought in to extreme miſerie.

1. For firſt he hath loſt the fruit of his former pennance, and of all confeſſion, contricion, and ſatisfaction for his ſinnes paſt and forgeuen. For (as the prophet ſayeth) if the Iuſt man diuert from his Iuſtice, all the good vvoorkes that he hath doen ſhal be put out of memorie.

2. Secondly he is reſembled to a dogge that ſvvalovveth his ovvn filthy vomit: In that he reſumeth his olde ſinnes, that vvere ones caſte ovvt by the ſacrament of pennance.

3. Thirdly he falleth again in to the handes of his greateſt enemie againſt vvhoſe vvill he vvas delyuered: and geueth to him greater povver ouer him ſelfe, than he had before. For (as Seynt Auguſtin ſayeth) he vvhiche heapeth ſinne vpon ſinne, maketh a roope to bynde him ſelfe vvithall.

4. Fovverthly he is made more impotēt, and leſſe hable to ariſe agayn. For as a ſkarre in a mans bodie is harder to be cured after the place be vvounded agayn: ſo is a ſinner after he returne to his olde folie.

folie. Therfore our Sauiour sayd to the man vvhome he had healed: *Beholde thou art made whole: sinne no more, lest some worse thing chaunce to thee.* And of this mischefe he vvarneth vs in an other place. vvhere he shevveth, that the vnclean spirit returneth in to the house vvhence he departed, and bringeth seuen other spirites vvorse than him selfe, and dvvelleth there. *And the last of that man be made worse than the first.* Iohn 5.

Fiftlie he is accompted a derider and mocker of God: and abuseth the mercie and clemencie of his redemer. 5.

Sixtlie (as muche as in him lyeth) he causeth the Angels and blessed Seyntes in heauen to be pensiue and sade, for as of their charitie they reioyse at the repentance of a Synner: so it may vvell be thought that they are sorie for the fall of the Iust. 6.

Seuenthly his soule is compared to a drie and wethered braunche cut of from the tree vvhiche receiueth no moysture nor norishement of the tree: Euen so is he secluded from the benefite of all good mens prayers, and from the merites of Christes passion. 7.

And

And here vve may call to mynde à notable punishement of suche as after reconcilement haue fallen from God in to their former sinfull practizes. There vvas a company of certein youg men, vvhiche at the time of easter repared to the churche, craued the benefit of the Sacrament of pennance, vvere absolued and receiued the blessed Sacramét of Christ his bodie and bloudde. But they vvere no soner departed from that holie place, thã they dyd fall again to their olde vvicked Ryot, dronkinnes and filthy lyfe. VVherupon they were greuouslie punished by the Iust Iudgemét of God. For they were sodeinlie smitten vvith a greuous disease: and driuen in to suche an extreme vomiting, as they dyd cast out of their mouthes great abundãce of corrupt bloudde, vvith their ovvn excremétes verie lothesomelie, contrarie to the course of nature. Their corne and other fruites vvere consumed vpon the grounde and destroyed, som vvith vvater, and some vvith fier. Serpentes and venomous beastes dyd breed abundantly in their groundes, in suche sort as theyr persones were in great dãungier. And thus brought in misera-

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ble diſtreſſe many lamented theyr caſe: Emong vvhome one deuout holie man vpon compaſſiion prayed to God earneſtlie for them, till at laſt an Angell of God appearing to him dyd demaund of him vvhat puniſhement he deſerued that dyd put in to a filthie preſone the Innocent ſonne of a mightie Emperour: the good man anſvvered that he deſerued greuous puniſhement. Yea (ſayd the Angel) but vvhat puniſhement deſerueth he vvhiche in the ſight of all men doeth caſt the bleſſed bodye and blood of Chriſt in to a filthy myre? he is to be brent as an heretique, ſayd the good man. And euen ſuche felovves are all they (ſayd the Angel) for vvhom thou haſt ſo long prayde. Therfore it is expedient for euery good Chriſtian, vvhen he hath receiued the bleſſed Sacrament, and is reconciled to God: then and euer after to take good heed of relapſe: and often to calle to memorye theſe ſeuen miſeries and inconueniences of relapſe here mencioned.

Certein ſignes and tokens Thereby a Chriſtian after he hath receiued the bleſſed ſacrament may probablie conieƈture that he is in the fauour of God: all framed to the ſimilitude of a ſyk man.

1. THe firſt ſigne and token of Gods fauour is compunction or harti ſorow for ſinne committed. For as the ſicke man ſo long as he yeeldeth breth, be he neuer ſo ſick geueth good hope of lyfe: euen ſo a Chriſtian after he haue receiued the Sacramēt of our Redempeion, if he cōceiue or caſt ovvt ſorocofull ſighes

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for his ſinnes by paſt, in reſpect that therby he had offended god, may vvell hope that the bleſſed ſacrament doeth vvoork in him many good ſpirituall effectes, for (as Seynt Barnard ſayeth) the more feeling a man hath of ſinne, the greater ſobbes and ſighes he caſteth out of his ſorovvfull harte.

The ſecounde ſigne or token is laudable conuerſacion of lyfe vvith good example. For as a freſhe naturall colour in a ſikman is good argument of amendement: ſo is modeſty and temperance a ſpeciall ſigne of Gods grace. And good example is ſo neceſſarie that Seynt Gregorie ſayeth, ſinnefull men could neuer return to true repentance, if good example of lyfe vvere taken avvaye. And bleſſed is the ſoule of that perſone (ſayth Seynt Chriſoſtom) vvhoſe humilitie doeth confounde the pryde of an other. For (as Seynt Leo ſayeth) ſo many as thou ſhalt vvinne by example of humilitie and charitie: vvith them ſhalt thou poſſeſſe eternall revvarde in heauē. And for cōmendacion of good exāple I haue redde of a good Abbot whiche hearing that there vvas, not farre of his Abbey, a 2.

notable great theefe and robber vvhiche ſpoyled and mordered many paſſing by the common vvayes, had great compaſſion of this theefe for his ſinfull lyfe, and ſtudied hovv he might reclame hym. At laſt he thought the beſt vvay to be, firſt to talke vvith him. And though he knevv no mean to doe it vvithout perſonall danger to him ſelfe: yet he purpoſed to geue a proofe: And taking a Monk in company vvith hym aduentured to paſſe through the place vvhere the theefe haunted. It ſo fell ovvt, that the theefe met the Abbot, and according to his profeſſion, ſpoyled the Abbot and his companion of all that they had. After a vvhile the theefe hauing gotten his pray, vvaxed ſomevvhat more colde than before: for the Abbot vſed him ſelfe vvith all humilite in vvorde and countenance tovvardes him. And the Abbot perceiuyng the rage of the theefe to be aſſuaged vſed the matter ſo as they tvvo fell in to familiar talke of common matters: As of the great paynes that the theefe indured and of his continuall perill: and of the commodities of ſecuritie, and ſuche like. At laſt the Abbot aſ-

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ked him if he could be content to leaue that paynfull, daungerous, and diſordered courſe of lyfe for a filthie and vncertein gayn: And to goe home vvith the Abbat, vvhere he ſhould be aſſured of a ſufficient liuing vvith great credit and honeſty. After ſome diſcourſe vpon the Abbots vvoord the theefe yeeldeth, and home he cometh vvith the Abbat to the Abbey, vvhere he fyndeth all thinges that the Abbot had promiſed and more. Novv this good Abbot hoping by good example to vvinne the theefe, appointed one of his monkes a deuout man to attend vpon the theefe, and to geue vvhat ſo euer he demaunded, vvith this admonicion to eat and drink euer in his company, and vvhat deinty meat ſo euer vvas ſet before the theefe, yet he him ſelfe ſhould eat none of it: but content him ſelfe onlie vvith bread and vvater. The monke vvell performed vvhat vvas commaunded. In continuance of time the theefe obſerued vvell the diet of the Monkē: and being ſomevvhat amaſed therevvith all, aſked the monke, vvhat great offence he had committed, that cauſed ſuch ſtraitnes of diet, vvhether

he had committed any morder, inceſt, or great crime. No ſayd the Monke, I am not culpable of any haynouſe fact. But this auſteritie I vſe to the ende that the king of all kynges may be more merciſull to me at the latter day, vvhen euerie mans dedes ſhall appear. This anſvver ſtrooke the theefe vvith ſuche remorſe and repentance, as he came to the Abbot, and vvith great thankes ſo humbled him ſelfe, as he vvas admitted vnto that ſocietie: and beeame ſo penitent, and after ſo religious, as in holynes and perfection of lyfe he excelled all the couent. Thus may vve ſee vvhat good fruit vertuous examples may bring forthe.

3. The third ſigne is patience in aduerſitie. For as the greefe of ſiknes is eſtemed more or leſſe by the mouynng or reſt of the ſicke mans pulſe: ſo is our perfection and imperfection tried by toleracion of aduerſitie. And as an empty veſſel if you beat vpon it vvill yeeld an Eccho or holovv ſounde: but, if it be full, no noyſe at all is heard from vvith in the veſſel: So is a patient man tried from a vn patient man by aduerſitie. The one if he be touched vvith affliction exclameth againſt

againſt God and man: but thother is quyet, taketh all in good part vvhat ſo euer hapneth.

The fouerth ſigne is the ſenſe of taſt. 4.
for ſo long as a ſikman eateth his meat vvith a good taſt, it is lyke he vvill recouer his healthe; euen ſo if a man haue a delectacion to hear ſpeake or thinke of the paſſion of our Sauiour: of the bleſſed lyfe of our lady, and of holy Martyrs and Confeſſors, or to be fedd vvith any ſpirituall foode: theſe thinges doe argue ſound health of the ſoule, and a good ſtate of ſpirituall grace in any ſuche perſone, for there can be no more accorde betvvene ſpirituall and vvorldlie pleaſures than betvvene fyre and vvater. Therfore it is impoſſible (ſayth Seynt Ambroſe) in this lyfe to liue delited vvith all vvorldlie pleaſures, and to enioye the pleaſures prepared for the ſoule.

The fift ſigne is our tongue, for it 5.
is a good ſigne of a mendement in a ſickeman, vvhen his tongue faultereth not in his mouth, and he ottereth his ſpeech eaſilie and playnlie. Euen ſo it is a right good ſigne of a ſpirituall grace,

vvhen a man deliteth in godly talke, and conference of godly matters, vvithout detracting or bakbiting his neighbor, euer interpreting the deedes and vvoordes of other men in the beſt ſenſe. For often the tongue vvalketh after the affection. And of abundance of the hart, the mouth vſeth to ſpeake.

6. The ſixt ſigne is a diſpoſicion to doe good vvoorkes, and to be in exerciſe of pietie, for a ſik man, vvhen he beginneth to recouer deſireth to ſturre and exerciſe his bodye: ſo he that hath a right feeling of the ſpirit of God is neuer Idle: but euer occupied in good vvoorkes. Other occupacion (vvhat ſo euer it be) is an Idlenes and not an occupaciō nor exerciſe. Therfore all good vvriters exhort men to be euer occupied in ſome vertuouſe exerciſe.

7. The ſeuenth ſigne is naturall heat: a ſpeciall argument of lyfe in a ſyk bodye. So is the ſpirituall heat of loue of God and our neighbour a ſure ſigne of perfection in a Chriſtian. For (as ſaynt Auguſtin ſayeth) loue is the lyfe of the ſoule: In ſo mucheas he vvhiche loueth not, is dead.

of

Of certein good documentes touching euell thoughtes.

TOuching euell thoughtes vve haue to conſider for our better inſtructiō diuerſe ſpeciall matters.

Firſt the cauſe vvhereof they ariſe. 1.

Secondlie the reaſon vve are ſo prone and inelined to them. 2.

Therdlie the hurt that vve receuie by them. 3.

Fouertlie hovv vve may arme our ſelues againſt them. 4.

Fiftlye by vvhat meanes vve may auoyd them. 5.

As to the firſt it is vvel knovvn that euell thoughtes had their firſt origin and beginning of our profeſſed enem ye the deuill: vvho firſt ſeduced our common mother Eue by his ſuggeſtion to conceiue a vviked thought and there vpon to eate the aple: vvhiche moued delite and lyking: then folovved the conſent of Adam, and conſequentlie the diſpleaſure and indignacion of allmighty God. 1.

Touching the ſecond poynt: among many there are three ſpeciall cauſes of 2.

our

Certein godlie leſſons and obſeruacions touching the hart of man.

GOD requyreth the hart of man, and to haue the poſſeſſion of yt. And three reaſons may begeuen to moue hym therunto. One is, for that the hart is as it vvere the harbarovv of the Allmightie, and the proper bedchamber or cabinet of the king. Again the hart is the principall ſeate and firſt member that receyueth lyfe. And by naturall conſequence the hart being full of bloudde is apter to conceiue an impreſſion of hym that ſhedde is bloude for vs vpon the croſſe.

God deſireth a purified hart. And thre thinges there are vvhiche purifie the hart. The firſt is a carefull examinacion daily of our ovvn vvoordes, deades and thoughtes, vvith a ſpeciall deſire to geue good example to others. The ſecond is, daily pennance vvith due confeſſion cō-trition and ſatisfaction for our offenſes againſt God and our neigbour. The third is continuall crauing and begging of God by deuout prayer to be preſer-ued by his Grace from all occaſions and mat-

matters that may offend God. for (as the prophet Dauid layeth) *If our lorde haue not buylded the houſe; in vain haue they labored which he buylded it.*

A pure and clean hart is knovvne by three ſignes or markes. The firſt is the quicke and pregnant knouleige of our ovvne defectes. For as a ſmall ſpot is ſone eſpied in a verie vvhite linnen clothe: ſo a pure hart quickelie perceiueth a ſmall fault in it ſelfe. The ſecond is quietnes of conſcience in all troubles and aduerſities. For a pure good vvine in a cleane glaſſe changeth not his colour and clearnes be it neuer ſo muche troubled: euen ſo a pure hart and cleane conſcience is vvell ſetled and reſteth euer in one eſtate vvhat aduerſitie ſo euer hapneth. The third mark is encreaſe of couraige in time of affliction euen as a pure freſh vvine ſprinkleth and leapeth vvhen it is vvith any force poured in to a Cuppe. And our hart is preſerued in puritie and cleanneſſe by a true fear of God: by a carefull gouernement of our externall ſenſes, and by continuall exerciſe of the vvoorkes of charitie.

Fouer good lessons for preseruing our hope and confidence in God.

NOvv to make an end: vve must euer studie to establish our assiance and trust in God against all tentacions: And one speciall good mean therunto is a patient and quiet mynd, neyther too negligent and recheles, nor too anxious and carefull about our temporall affayrs. As for example, touching our bodily sustentacion and necessities vve must not be ouer solicitous: but rest vpon this grounde, that sithe it is true that the geuer of all good thinges doeth nourish the byrdes of the eyr, fishes in the sea, and beastes on the earth euerie one in his degree and qualitie, to vvhom yet he hathe made no promis therof: hovv muche more cause haue vve to hope that he vvill prouide for vs, to vvhome his promys is past? as appeareth in the sixt of Seynt Mathevv, vvhere he deliuereth vs of all suche care, an layth in expresse vvoordes. *Be not carefull, sayeing, what shall we eat, or what shall we drinke, or vvherewith shall vve be couered? Seek first the kingdome of God: and all these thinges shalbe geuen you besides.*

And

And too muche care for other temporall thinges is forbidden as a very daungerous tentacion. As vvell for that in this vvorlde vve are but as pilgrimes or vvayfayring men, hauing here no place of certein abyding, but are to remoue vpon many ſuddain occaſions; and to clogge and ouer lode our ſelues vvith ſuperfluities vver mere folye: As allſo and ſpecially for that ſuche carefullnes is ſeldome or neuer vvithout ſinne, and vvithdravveth our myndes from prouiding for thinges of mere neceſſite and of great importance touching our ſoule: And it argueth in vs a greater loue and affection tovvardes thies vanities, than tovvardes the vvealth of our ſoul. Agayn vvhere they are not got vvithout great labour, nor kept vvithout care, they are quickie loſt and not vvithout great greefe. Therfore this carefullnes and loue to vvorldlye thinges is to be eſchevved. For (as S. Gregorie ſayeth,) *That vvhiche is poſſeſſed vvithout great loue or affection therto, ys alſo loſt vvithout any great greefe.* Let vs then forſake the care of tranſitorie thinges, and ſette our truſt in God, vvho neuer failed thoſe that put their affiance in him. Examples vve haue infinite to proue the ſame.

An

An other preseruatiue is a mature and rype discrecion and Iudgement in vveighing and considering our sinnes. For many curiouse simple men, as vvell as the sinfull and vvicked vpon repentance looke so farre in to theyr lyfe only as they forget the mercie of God, and fall into despare and blasphemye. It is therfore good and verie necessarie euer with all consideracions of our sinnes, to call to mynde the article of our faith, touching remission of sinnes, and the promises of God for the same: vvherof holy scripture hath great plentie. As vvhere the Prophet sayeth: In vvhat hovvre a sinner is sory and confesseth his sinnes they are all put out of mynde: God is bothe hable and vvilling to forgeue a penitēt sinner be his sinnes neuer so great. But noman can haue true repentance, nor doe right pennance vvhiche doeth it not vvith a firm hope of forgeuenes, and vvithout all mistrust and diffidence of the promis of God. Accused therfore ar the desperat before our Sauiour vvhiche sayeth, I vvil not the death of a sinner, but rather that he be conuerted and liue.

A no-

Another good assurance vve haue to confirme our hope in god: and that is his faithfull promis that he is vvillinge and reddie, graciouslie to hear vs in all our petitions vvhiche are for our good. For our Sauiour sayeth: *Aske and it shabbe geuen you: seeke and you shal finde: knocke and it shall be opened to you. for euerie one that asketh, receiueth, &c. And we know that he heareth vs (saith Seynt Iohn) what soeuer we shall aske accordinge to his will. Alwayes prouided that we aske in fayth nothing doubting.* as Seynt Iames byddeth vs: For the asker of lavvfull thinges may not either mistrust gods povver and habilitie, or be in despair of his mercie: but that the doubte vve haue be onely in our ovvne vnvvoorthinesse or vndue asking. 3. Matth. 7.

A fouerth good staye vve haue to lean vpon, and to preserue our hope and confidence. And that is the faithfull promise of eternall lyfe geuen vs by God, if vve liue here according to his vvill and commaundement doeing pennance for our sinnes, and leaning to his mercye in faith hope and Charitie: for God is most faithfull and euer keepeth his promisse vvith all men. Therfore if vve vvil not 4.

be lyke to the vvaues of the ſea vvhiche are caried about vvith the vvinde: let vs flee from too muche care of tranſitorie thinges, and keep in our minde and memorie the promiſe of God euer offering his grace to vs, reddie to hear and help vs. So ſhall vve preſerue the hoope and confidence that God requireth of vs: to vvhom be all honor and glorie for euer. Amen.

A prayer to our bleſſed lady made by the moſt holy and auncient Ephrem.

MOther of God vndefiled, Queen of al, the hope of them that deſpair, my lady moſt glorious, higher than the heuenly ſpirites, more honorable than the Cherubines, holier than the Seraphines, and vvithout compariſon more glorious than the ſupernall hoſtes, the hoope of the fathers, the glorie of the Prophets, the praiſe of the Apoſtles, by thee vve are recõciled to Chriſt my God, thy ſonne: thou art the helper of ſinners: the hauen for them that are toſſed vvith ſtor-

ſtormes, the ſolace of the redempcion of captiues: vouchesafe me thy ſeruant to praiſe thee. Haile Lady Marie full of grace: Haile Virgin moſt bleſſed among vvomen.

An other prayer made by Seynt Cirill.

PRaiſe and glorie be to thee o holie Trinitie: to thee alſo be praiſe, o holy mother of God, for thou art the precious pearle of the vvorlde: thou art the cādel of vnguenſheble light, the croune of virginitie, the ſcepter of the Catholique faithe. By thee the Trinitie is glorifyed and adored in all the vvorlde: by thee heauen reioyceth, Angels and Archangels are glad, diuels are put to flyght, and man is called again to heauen, and euery creature that vvas held vvith the errors of Idols is turned to the knovvleidge of truthe: by thee Churches are founded through the vvorlde: thou being their helper, the Gentiles come to pennance. O bleſſed Marie, vvho can be hable vvorthelie to praiſe or thanke thee: receiue our prayers, obtanie our requeſtes: for thou art the ſpeciall hoope of ſinners, by thee vve hoope

for perdone of our ſynnes: and in thee (o moſt bleſſed) is the expectacion of our revvardes.

An admonicion for the vnlearned touching the vſe of the figure of the beades here after portrued.

THou haſt here (gentle redet) a figure or forme of the beades; vvith certein matters of meditacion to be vſed vvhen thou art diſpoſed to recite the crovvne of our ladie vpon the beades vvhiche matters haue not bene before this tyme put into engliſhe meter, for the beter memorie and delectatiō of deuout perſons. Therfore if thou haſt bene here to fore delited vvith vain ballads and ſonets, thou may novv vpon better aduiſe plea thy ſelfe vvith ſonges and ditties mor profitable. And of vvhat good trade, occupacion or qualitie ſo euer you are, vvhiles you goe about your neceſſarie buſineſſe in your vocation, or vvhiles you are trauaiing by the vvaye: or in tillinge or plovvinge the grovvnd that hit may bring great increaſe, you may not vvithſtanding, ſome tyme among

mong, call vpon our Sauiour or vpon the bleſſed virgin mary, eyther in vvorde or in thought, and vvith great comfort, yea and profit alſo both ſpirituall and temporall, repeat or thinke vpon the Pater noſter and Aue Mary, or ſome part ther of, and of the verſes, or of ſome of them ſet dovvne in the table folovvinge. And ther vpon may you take occaſion to muſe and thinke leſſe or more of the matters conteyned in the verſes or any of them. VVher vpon you by Gods grace ſhall be induced in to a ſvvete cogitacion vvhat ſpeciall graces God hath beſtovved vpon you; from vvhat euells he hath preſerued you; to vvhat good ende he hath created you: vvhat good reward he hath prouided for you, yf you come to that end: and to come vnto it you are aſſured if you be ſo vvilling as you ought to be. Thus ſhall you alſo take occaſion to kepe your ſelf vvell occupied, auoyde idle thoughts, the ſnares of ſathan, and ſo kepe your ſelf in the vvay tovvardes heauen.

VVher

WHer as I haue ſeen your Ladiſhip accept, ſuch holy and verteus exerciſes, and holde them in great eſtimacion, and conſter all faultes eſcaped by the print to verteus interpretacion: taking the meaning, and not the letter; ſo I hoope your holy vſe vvil be a meane, that I ſhall not be altogeither diſliked of ſuch vvhos handes hit cometh vnto: But as I aſhure my ſelfe, all baniſhed parſons liuing for one cauſe, vvil not diſpiſe good thoughtes procedinge of holy deſiers, and eſpecially thos, vvhos vviſdoms knovv hovv hard it is to print our languaig, in a ſtrāge countrie vvith out faultes: vvich maketh me ſo farre preſume apon all holy Catholicke perſons, eſpecially ſuch of honorable conſideracion, and haue ſo long lyued à baniſhed lief for true religions ſake: as your honor hath donne this 17 Yeres. In this conſideracion, I preſume of all good Catholickes, that they vvill eſteme of my meaning, and not the letter: as I ſhall not ceaſe dayly and orderly to praye for all eſtates, truſting in IESV, he vvill hear a poor pilgrome and baniſhed parſon: for his rightcouſnes ſake:

that

that hit shal please him to conuert our poor countery, vvher vve maye praye togeither, liue togeither, and die togeither, to the end vve maye be partakers of his heauenly kingdoome, vvher God the father, God the sonne, God the holy ghost, is glorefied: vvhèr the blessed Viren is crouned, vvher Angels, Saints, and marters reioys, at our repentance; for wich I daily praye to be geuen to all sinners sayinge.

Pater noster, Aue Maria.

CREDO

Good reder remember me in the like.

I. B.

Hic liber nihil mali aut erronei continet: conducit autem ad deuotionem & pietatem imperitiorum Anglorum.

GILBERTVS BVRNEFORDVS.
GVLIELMVS CLIDERO.
Angli Sacerdotes.

Horum duorum eruditorum & fide dignorum virorum indicio & ego subscribo

H. CVYCKIVS
Apostolicus & Regius librorum censor.

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IN NOMINE PATRIS

AVE MARIA

With humble mynde I take my Way,
vnto the blessed virgin pure
Vpon my knees Aueto saye,
that she may helpe my sinnes to cure.

GRATIA PLENA

O Marie meeke haile full of grace
Whom When Elizabeth did veu
She sayde ther Was Withher in place
the mother of her lord. Iesu

DOMINVS TECVM

O lady deare our lorde With thee
whom shipheards first in manger finde
A starr from the east did guyd kinges three
to visit him With deuout mynde

Marie bare Christ at yeres fifteen
he liued in earthe thre and thirtie
Fyfteen yeres after was she seen
assumpt to heauen at threskore three

SANCTA MARIA ORA
PRO NOBIS

O holy mother praye for me,
whose sinnes deserue eternall payn
That after death my soule maye be
wher my sweete Iesu now doeth raygn

ET BENEDICTVS FRVCT⁹
VENTRIS TVI

The fruit of thy woribe blessed be
whom wrong fully to death they drew
What greater crosse coulde come to thee
than this thou bare with Christ Iesu